Smith's Report

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Coffee with Bradley Smith on YouTube

Bradley R. Smith

I wrote here last month about our first couple video shoots for YouTube. There are 14 of them now, online for everyone to see. They have been viewed accumulatively some 8,800 times, and we are just getting started. I think there is something special about watching a revisionist (a cultural outlaw) speak that sets it apart from reading a text he may have written in black and white. There is a reality, a presence that cannot be denied or overlooked. On camera I'm better when I'm being interviewed than when I go solo. But there is a reality here that gives a human face to revisionism in a way that we have never used before.

Smith Introduces Himself, Part I

30 October. The first shoot of 4:19 minutes begins with a simple: "Good morning. I'm Bradley Smith, Committee for Open Debate on the Holocaust." I say a few words about how we, Hernandez and I, are going about this. We have not worked out a real concept for the videos—the "show"—other than that it will be informal, unrehearsed, and take place in the office in my house which used to be my mother's bedroom. The chair I sit in at my desk is where her bed was. This is where she died. This very space where I am sitting even now. I hadn't expected to say that. I am on the edge of feeling something that would be inappropriate to express. There's a pause, then I observe that that is "another story" and get back on track.

I have a few words to say about the ADL/Hillel publication on "Fighting Holocaust Denial in Student Newspapers," that a $50-million organization finds it necessary to distribute a "Manual for Action" to student newspapers nationally to attempt to censor revisionist arguments in the student press.

After a couple minutes of this I drop my notes on the floor, which is good for a laugh. I tell the camera that since we are in the middle of a shoot I am not going to pick up my notes but will go straight ahead. Then the house phone on my desk rings. It's amateur time in revisionistland. But it's good for another laugh and I just end the shoot. Tomorrow, the day after tomorrow, will be another day. In the event, we unplug the house phone, the desk phone, and our two cell phones, then do another 4:4-minute shoot which we uploaded the next day. 1,070 views.

Smith Introduces Himself, Part II

31 October. Here I go back to the ADL/Hillel "Manual for Action" against the Campus Project and introduce the two questions that I have been asking via ads in student newspapers which have caused these two multimillion-dollar censorship organizations to feel small tremors in their collective heart: the "Eisenhower" question, and the "One Person with Proof" question. 381 views.

Head Surgery

02 November. I'd had a surgical procedure done on my right temple to remove a carcinoma and when it was brought to my attention that it looked like a bloody mess on camera we do a 5:20 minute shoot where I relate how the cancer was ground out of the head, and then how on the drive back down to Baja seeing a tanker at anchor off the coast memory recalls the first time

I shipped out—it was 1966 and we were headed for Vietnam—and how I was told that our cargo was beer and coffins. 550 views.

Simon Wiesenthal: Denyin' No, Lyin' Yes

06 November. 5.20 minutes. In the ADL/Hillel "Manual for Action" I am quoted as writing 20 years ago that Simon Wiesenthal was a liar. I repeat what is quoted, then take the viewer to the London Times where last year Simon is outed as a serial liar. 940 views.

Buchenwald Gas Chambers

14 November. 5:27 minutes. One of my viewers remarks on my "Eisenhower" question and addresses several questions to me, including one about why gas masks were distributed to German staff at a number of the camps. Noting that he did not attempt to answer the "Eisenhower" question, I relate a story about a mainline historian who, treating with my ad in the Harvard Crimson, led her readers to a major Web page devoted to Dwight D. Eisenhower. There, I point out on camera, it is claimed that there were gas chambers used for mass murder at Buchenwald, a false charge that corrupts the understanding of professors and students alike. 520 views.

Elie Wiesel: A Ludicrously Unreliable Survivor

01 December. 5:07 Minutes. In its Manual for Action the ADL/Hillel compact states that I have written that the reports of some Holocaust survivor eyewitnesses are ludicrously unreliable. I admit to my viewers that I am guilty of saying that. I then give some examples of Elie Wiesel forwarding ludicrously unreliable "eyewitness" testimony about Jews and Germans alike. I like this one and have some fun with it. 1,056 views.

Elie Wiesel's Hope for America

12 December. 1:58 minutes. Wiesel was speaking at a Hungarian Government get-together when he advised the Hungarians to do with Holocaust revisionists what the Germans and French do. They jail them. I note that if Elie wants the Hungarians to imprison revisionists, why would he not want Americans to imprison revisionists. 666 views (this number is certainly a coincidence).

Don't Let the Sun Catch You Cryin'

21 December. 5:43 minutes. Here I tell of watching replays of old Ed Sullivan shows where groups from the 60s are being featured. One of these groups is Gerry and the Pacemakers. They sing a song titled "Don't Let the Sun Catch You Cryin'." Thought, being what it is, makes a connection with the fact that fundraising is going poorly and that at odd moments I can feel anxious and/or depressed. I reveal this to my viewers, emphasizing the fact that they are not supporting the work, but that that is the way it is and I will not allow the sun to catch me cryin'. Afterwards I have the sense that while the story was good, I have approached my audience poorly, using complaint rather than encouragement. I will not do that again. 433 views.

Michael Savage as a Role Model for Smith

07 January. 7:57 minutes. Listening to Michael Savage on the car radio when he is talking about getting a haircut. From Obama to climate change to illegal immigration to getting a haircut. That's largely how I go about the writing. Horror stories, censorship, anti-German hate-mongering, drinking beer at the bar in Vince's seafood restaurant. I realize it now. Michael Savage can be my role model. I'll become rich and famous. My audience is only mildly amused. 418 views.

The Anne Frank House

15 January. 5:06 minutes. Miep Gies, the lady who found the Anne Frank writings after the girl was taken from the "secret annex," has died. Reminds me of two things. One, that there are no floor plans available for the "House." Two, that it was a visit to the Anne Frank House in the 1970s that led David McCalden, the founder of *The Journal for Historical Review*, to change his mind. He told me how he had entered the Anne Frank House a true-believer, and exited it as a skeptic. 481 views.

Haiti, Race, and Army Boxing

18 January. 7:55 minutes. Here tragedy and race were mixed up in the mind. Nothing to do with revisionism. I was Michael Savage talking about getting my hair cut, ending with a story about my working out in a boxing ring with a small Black guy when I was in the army and how he knocked unconscious for a moment, and how interesting I thought it was and why he did not want to have another go at it. 427 views.

The Anne Frank Diary

19 January. 7:55 minutes. Here I follow up on the Miep Gies story, how she found a bunch of manuscripts, not a diary, and how the

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Fighting Hatred, One Lie at a Time

By N. Joseph Potts

The Nizkor (Hebrew for "We will remember") Project is one of the world's oldest and most extensive Web sites. The brief it declares for itself is the opposition to intergroup hatred through exposure of the lies and distortions spread by groups advocating it. Unfortunately, Nizkor conflates group hatred with what it calls "Holocaust denial." The creation largely of American-Canadian Kenneth McVay, it virtually antedates the Internet itself, having started out in the old Usenet Newsgroup alt.revisionism.

Some of its pages present a most peculiar approach to opposing hatred. Today's example (http://tinyurl.com/yctd4sl) goes back to 1997, and a letter purportedly written to the *Arizona Republic* by Bob Djurdjevic, who happens to be the founder of a Web site virtually as old and extensive as Nizkor, Truth in Media. Djurdjevic is identified as such on Nizkor's page titled "The Almanac Gambit," an entry in Nizkor's feature series, "Techniques of Denial."

The feature accuses Djurdjevic of lying about what is printed in the 1949 *World Almanac* as the Jewish population of the world, and on the basis of this lie, pointing out that the population, slightly increased from the *Almanac* number for 1940, is very difficult to reconcile with claims that six million Jews were murdered by the Nazis between 1941 and 1945. As I considered this scandalous revelation, it occurred to me that the *Almanacs* remain almost as easy to check today as they were in the years in which they were published, and far easier than, say, the disposition of a particular trainload of deportees to Auschwitz in 1943.

Down at my local library, then, I consulted the index entries in the 1949 *Almanac* "Religion, population, world" and "Population, religious, world," which point to Page 289 of that book. On Page 289, I found the table "Religious Population of the World," and there, on the line marked "Jews" stood Djurdjevic's number, 15,713,638. Nonplussed, I went to the 1940 *Almanac*, and in it I found Djurdjevic's number for that year also, 15,290,983, perfectly supporting the "lies" Nizkor accused Djurdjevic of having told.

My inquiry with the Archives Department at the Arizona Republic produced regrets from Donna Colletta of their staff that she was unable to find a letter from August 1997 from Bob Djurdjevic. Maybe Djurdjevic just sent the letter, copying it to his Web site, and the Republic declined to print such a scurrilous allegation, in keeping with practices we've long-since accustomed ourselves to in the mainstream media.

So, who *is* lying here? Djurdjevic was *not* lying—that much was clear. Was Nizkor lying about all this lying? Well, fortunately, revisionist that I am, I'm capable of at least imagining—even admitting—a scenario in which my opponent in argumentation is not fabricating his position out of whole cloth, which seems to be rather more than Nizkor, in its relentless pursuit of hatred, is willing to do. So, back at home, I got on eBay and blew $9 on my very own copy of the 1949 *Almanac*, delivered (parking at the City Parking Garage across from the library cost me $4, after all).

With my new (but old) prize in my hands, then, I again attacked the index, wondering, *what* could have led Nizkor astray, to the numbers *it* advertises as gracing the pages of the *Almanac*? After but a few hours, my eye fell on the entry, "Jews: Population: by countries," pointing to Page 204. And there, on Page 204, I found it: "Jewish Population, U. S. and Foreign," replete with tabulations of the numbers of Jews for 1947 and, lest the message be lost on the uninformed, comparative numbers for 1939, attributed to nothing less than the American Jewish Committee (though the numbers encompass the whole world). Here, at last, were the mysterious numbers that enabled the Nizkor Project to expose Bob Djurdjevic as a Holocaust Denier!

The AJC had published 1939 numbers in the Almanac for at least the eight years prior to 1949, but those numbers were lower than the new, higher 1939 total shown in the 1949 edition by about a million. Nizkor styles this difference as a "re-estimate," though the extensive annotations that accompany the tabulation make no mention of any such re-estimation. Of course, the differences increase the apparent loss of population by a million, to almost six million.

The Nizkor exposé even takes poor Djurdjevic to task for not mentioning these annotations, though no such annotations appear in the (denialist?) tabulation he used from Page 289. It turns out, the *Almanac* had been running dual parallel numbers for the world Jewish population at least since 1940, and 1949 was the first year in which these numbers diverged—by about six million, as it turns out.

My inquiry with the Archives Department at the *Arizona Republic* produced regrets from Donna Colletta of their staff that she was unable to find a letter from August 1997 from Bob Djurdjevic. Maybe Djurdjevic just *sent* the letter, copying it to his Web site, and the *Republic* declined to print such a scurrilous allegation, in keeping with practices we've long-since accustomed ourselves to in the mainstream media.

So, who knew what, when? Did Bob Djurdjevic know about the "Jewish" numbers in the *Almanac* when he launched his denialist campaign at the pages of the *Arizona Republic*? Did Ken McVay (editor) and Annie Alpert and John Morris (authors—a *lot* of people for the poorly edited piece that remains on their Web site to this day) know about the "denialist" numbers in the *Almanac* when they accused Djurdjevic of having made them up?

We don't know, and we'll probably never know. Come to think of it, that conclusion is emblematic of the Holocaust and its role in politics and opinion today. Contrary to the chant of the crowd that harks back to the underinformed and overmotivated historians of the past, the debate is *not* over, and never will be. Revision is the process of applying better information and cooler heads to matters previously dominated by interested parties pursuing agendas offering rich rewards to those able to put them over among a public overheated by the stresses of recent conflict. As victims and perpetrators fade from the scene, their children acquire better access to the facts of the matter. This, ironically, pits those (still) profiting from the earlier distortions against those (still) paying the price for sins their fathers, in fact, never committed.

Depending on the persistence of those clinging to the unsown harvest of past deceptions, the process may end in a whimper, or it may end in a dynamic described in recent parlance as "blowback"—the violent overcompensation for a legacy of wrongs perpetrated for a generation or more against a group of victims among whom, at last, an awareness of their *own* victimhood has finally taken hold.

As for that legacy of wrongs, it may be noted that the *Almanacs* for 1951 and 1952 refrain entirely from reporting numbers of adherents to religions worldwide.

The only report in that scope is of Jews. From the American Jewish Committee, of course. In an article [http://www.nizkor.org/features/techniques-of-denial/worldalmanac.Html The World Almanac Gambit] appearing on its Web site from 1997 at least through 2009, the Nizkor Project branded as a "Holocaust denier" someone who wrote his hometown newspaper that figures published in the *World Almanacs* for 1940 and 1949 for the worldwide Jewish population did not accord with the assertion that six million Jews were killed by the Nazis during World War II.

Citing figures published by the American Jewish Committee on page 204 of the 1949 *World Almanac and Book of Facts*, Nizkor accused the writer of lying about the numbers he cited in his letter, which he in fact quoted accurately from a tabulation of numbers of adherents of major religions worldwide appearing on Page 289 of the *Almanac*. The Nizkor Project labeled this incident as an example of a widespread tendency of falsification to be noted in the representations of those questioning certain accounts of the Holocaust, as did earlier versions of this article also. It went into considerable detail about how the writer's citation omitted annotations appearing on Page 204, while the annotations were in fact entirely absent from Page 289, and cited these omissions as further proof of the writer's deceitful intentions.

In subsequent years, the *Almanac* omitted tabulations of major religions, leaving the field of worldwide religious adherents entirely to the American Jewish Committee's tabulations of worldwide Jewry. Its figures, which include 1939 figures for comparison, depict a precipitous decline in worldwide Jewish population that accords with the assertion that six million Jews were killed by the Nazis during World War II.

Kevin Käther Sentenced Again

By the Authors of the *National Journal*

Translated by J M Damon

The original is posted (in German) at
globalfire.tv/nj/10de/verfolgungen/kevin_kaether.htm

Like a true patriot, Kevin Käther has been fighting the modern Inquisition tribunals on behalf of the German nation.

In an appeal hearing on 9th June 2009, Tiergarten District Court (Berlin) initially sentenced him to a prison sentence of eight months without probation.

The concerned citizen will ask: What brought about his guilty verdict and prison sentence?

Kevin's crime consisted of sending compact discs (CDs) of Germar Rudolf's proscribed book *Lectures on the Holocaust* to three judges in Berlin and then filing an official complaint against himself for violating Germany's notorious censorship laws.

His purpose in doing this was to judicially determine, in a court trial, whether Rudolf's factual conclusions are scientifically valid.

In the cover letter that he sent with the CDs, he stated that if empirical evidence proved the contents of Rudolf's book to be inaccurate, he would accept his punishment without objection or appeal.

He wrote:

"Under the censorship laws of the Federal Republic, distribution and dissemination of this book is proscribed as 'Denial of Holocaust.'

"Germar Rudolf, the author of this book, was sentenced to a prison term for the commendable but criminal act of writing it.

"As a self-respecting German I have a patriotic obligation to publicize these lectures in our country.

Kevin Käther

"I realize that I will probably be indicted and convicted in a court of law for my action, and I accept that probability. In the ensuing criminal trial, you will be required to testify as witnesses.

"For this reason, you should familiarize yourselves with the factual contents of Rudolf's book, applying old-fashioned German thoroughness."

The indictment came immediately. In order to either prove or disprove the veracity of Rudolf's book in a judicial framework, Kevin submitted over four thousand pages of empirical evidence during his trial, along with Rudolf's *Expert Report on the Alleged Gas Chambers of Auschwitz.*

[Rudolf, a diploma chemist at the Max Planck Institute, had originally prepared this expert report for the Defense in the 1992 trial of Retired Gen. Otto Ernst Remer for "Denying the Holocaust."]

In 1993 Gen. Remer sent *The Rudolf Report* to more than 300 professors of Inorganic Chemistry. Not a single professor found a single mistake in his numerous analyses, and an expert witness in a Swiss court also attested to its accuracy.

Regarding this report, the director of the Jewish Anne-Frank Association in Amsterdam, Hans Westra, made the following statement in 1994 on the Belgian TV program "Panorama":

"The scientific analysis in this expert report is perfect."

The Rudolf Expert Report was Kevin's main piece of evidence, but he pointed out a number of other discrepancies in the official "Holocaust" tale that need clarification as well.

For example, the newsweekly *Die Zeit* had reported that the "Auschwitz Holocaust" was carried

out by mass shootings rather than homicidal gas chambers.

In addition, Kevin called on Gitta Sereny, Britain's foremost Jewish "Holocaust" researcher and writer, as a witness. In the *London Times* of 29 August 2001 she agreed that Auschwitz was not an extermination camp.

Kevin also wanted the judges to indicate which of the official estimates of the number of Auschwitz deaths is correct, since they range from 66,000 to 9,000,000.

Kevin then asked the Court to clarify which of the judicially valid Maidanek verdicts is correct: Berlin District Court determined that Maidanek Concentration Camp had no homicidal gas chambers, whereas Düsseldorf District Court ruled that mass gassings took place in homicidal gas chambers there. He also asked the judges to clarify through evidentiary findings whether the victims in Treblinka Camp were killed with steam or gas.

The Allied Military Tribunal decreed that victims were "steamed" at Treblinka whereas Federal Republic verdicts claimed they were "gassed."

With over 4000 pages of evidentiary motions, Kevin hoped to make the Court establish whether he, on the strength of the documents he presented, had a legal right to publicly express the opinion that no homicidal gassings took place in Auschwitz and other wartime camps. However, all of his evidentiary motions were disallowed, and he was threatened with additional criminal charges for attempting to introduce them!

This young German patriot, who had hoped to determine whether his historical opinions were correct or incorrect by introducing empirical evidence in a German court of law, had fallen into the black pit of judicial chaos.

The German courts refused to rule on whether official documents and their own rulings, which wildly contradict one another, support Kevin's opinions.

Kevin then appealed his verdict within Tiergarten Court. In these proceedings, in which he submitted another 2500 pages of evidentiary motions, the original verdict of eight months imprisonment was upheld, as was the Court's proscription against his submitting evidence.

Kevin then appealed on points of law to the next higher court.

Then, on 16 September 2009, a judicial sensation occurred: the Fourth Criminal Section *(Kammergericht)* of Berlin Superior Court of Justice vacated the verdict of the Tiergarten Appellate Court -- and it did so in a way that allowed nothing but acquittal!

The *Kammergericht* ruled that Kevin's sending the book CD to three judges did not involve the public, which was indispensable for the crime of "Holocaust Denial."

Their decision reads as follows:

"The handing out of literature to one or a few specific individuals does not fulfill the requirement of distribution unless it is definitely established that these individuals intended to further distribute the literature. The charge specified in the appealed verdict does not constitute such distribution.

"'Distribution' is not involved here because we are dealing with only three CDs of the book that were intended for specific recipients and sent to them alone. The 'critical value' of the minimum number of recipients needed to qualify as 'distribution' is clearly not present."

Thus the *Kammergericht* ruling forced the hand of the Court of First Instance. Because it was now clear that acquittal was certain to result from the first trial, Tiergargen District Court prepared a new indictment—this time on account of the evidence that Kevin attempted to submit.

The submission and consideration of evidence to prove the innocence of defendants is of course a universally recognized human right. The European Convention of Human Rights specifically protects it.

In the "Holocaust" witch trials that are currently staged in the Federal Republic of Germany, however, this basic human right is routinely trodden underfoot.

It is undeniable that by refusing to accept evidentiary motions that would prove innocence in "Holocaust" trials, German courts routinely deny defendants the fundamental human right to a legal defense.

Actually the situation is even worse: our courts take the denial of human rights a step further than merely refusing to allow accused persons to defend themselves.

Not only are defendants forbidden to defend themselves: Even worse, they are charged with additional crimes for submitting evidentiary motions. Not even China engages in such judicial tyranny!

On 10 December 2009 Kevin was sentenced to a prison sentence of one year and eight months for repeated "Incitement of the Masses" (specifically, reading and submitting evidentiary motion in his first trial.)

This time, however, even though his "crime" was greater than in the first trial (distributing

proscribed literature), the Court surprisingly substituted probation for prison time, even though the greater "crime" would logically rule this out.

Did the judges suddenly develop a conscience, or did they simply abandon all attempts at logical consistency?

Even with this new sentence, however, the Court still lacks any and all legal basis for sentencing Kevin. This is because he had asked the Court to declare the session in which he read his evidentiary motions "not open to the public."

Again no "public" existed, and with no public, there can be no distribution. As the Kammergericht ruled, such a public is necessary for conviction under Section 130 of the Penal Code.

Thus this intrepid young father of a family, an honorable and patriotic German, has been effectively silenced. With the probated sentence, the Court obviously intends to hold him politically hostage so that in future he will "keep his mouth shut."

Kevin exhibited truly heroic patriotism, however. He is a family man with a small daughter, and his conscience and sense of responsibility oblige him to refrain from further action under the present system.

He has done enough, risked enough, and struggled in exemplary fashion. Now he must devote himself to his family.

Our unjust and inconsistent system is certain to bring about its own downfall. This is the way it has always been..

Belzec - The Testimony of Chaim Hirszman

By Thomas Kues

It is often stated that Rudolf Reder (who later took the name Roman Robak) was the only Jew to have survived the "pure extermination camp" at Belzec. This, however, is incorrect even from an exterminationist viewpoint, since according to orthodox historiography there were in all seven survivors: Reder, Chaim Hirszman, Sara Beer, Hirsz Birder, Mordechai Bracht, Samuel Velser and "Szpilke". The last person appears only within Reder's account. Although Reder claims to have met "Szpilke" in Lemberg after the war, and states that he later lived in Hungary, this mysterious witness to the last days of the camp has left no historical trace whatsoever.

As for Sara Beer, Belzec expert Michael Tregenza informs us ("Belzec - Das vergessene Lager des Holocaust", in I. Wojak and P. Hayes (eds.), *"Arisierung" im Nationalsozialismus, Volksgemeinschaft, Raub und Gedächtnis*, Campus Verlag, Frankfurt / New York 2000, p. 260) that she was transferred from the "death camp" to Trawniki together with 20-25 unnamed other "Jewesses," and that she survived also Auschwitz and Bergen-Belsen to be liberated by British troops in April 1945; she appears to have left no testimony on her stay in Belzec. Birder, Bracht and Velser are basically unknowns.

Further, two women named Mina Astman and Malka Talenfeld are reported to have escaped after spending only some hours in the camp, and their brief impressions seem to have been recorded only second-hand (see Y. Arad, *Belzec, Sobibor, Treblinka*, p. 264). Only two of the survivors, Reder and Hirszman, left witness accounts. The former published the 74-page pamphlet *Belzec* in collaboration with Nella Rost in 1946, and also testified before a Polish investigative commission and in connection with the 1965 Munich Belzec trial. As for the latter, Carlo Mattogno informs us (*Belzec in Propaganda, Testimonies, Archeological Research, and History,* p. 51):

"On March 19, 1946, Chaim Hirszman appeared before the regional historical commission of Lublin, but he was murdered the same day after his interrogation had been adjourned. Therefore, we have only a very laconic testimony from his side (Zydowski Instytut Historiczny (Jewish Historical Institute), Warsaw, Report No. 1476). As far as its content is concerned, it is so irrelevant that it does not even appear in the extract of testimonies on Belzec presented by Marian Muszkat in the official report of the Polish government on the German

crimes against Poland."

Yet, despite its extreme brevity, it is obviously of a certain importance as the only witness account left by a former Belzec prisoner besides those of Reder. The fact that it has gone virtually unmentioned and unquoted by Holocaust historians is likely due foremost to the aforementioned brevity and obscurity, but it cannot be wholly excluded that it also has to do with its contents, i.e. Hirszman's statements about the alleged mass killings at Belzec.

Yitzhak Arad informs us that Hirszman and two other, unnamed prisoners escaped from the train which was taking them from the liquidated Belzec camp to Sobibor in July 1943, supposedly to be killed there (*Belzec, Sobibor, Treblinka…*, p. 265). The orthodox claim that the remaining Belzec inmates were taken to Sobibor to be executed there does not square well with the above-mentioned fact that Sara Beer and other female detainees were sent to the Trawniki labor camp.

As for the ultimate fate of Hirszman, historian Martin Gilbert writes (*The Holocaust. The Jewish Tragedy*, Fontana Press, London 1987, p. 817) that:

"… on March 9, one of only two survivors of the death camp at Belzec, Chaim Hirszman, gave evidence in Lublin of what he had witnessed in the death camp. He was asked to return on the following day to complete his evidence. But on his way home he was murdered, because he was a Jew."

The Polish Historian Henryk Pajak states, however, that Hirszman was not killed because he was a Jew, but because he was an "active and dangerous functionary" of the new Communist regime (*Konspiracja mlodziezy szkolnej 1945-1955*, Lublin 1994, pp. 130-31, quoted in Tadeusz Piotrowski, *Poland's Holocaust*, McFarland 1998, p. 341, note 306).

Chaim Hirszman's testimony

According to his own testimony, Hirszman was deported from Zaklikow, which was in the District of Lublin, Janow County (Gilbert, *The Holocaust*, p. 304). Arad informs us that a transport of 2,000 Jewish deportees departed from Zaklikow on November 3, 1942 (*Belzec, Sobibor, Treblinka…*, p. 383). Gilbert

The children were thrown into the chamber simply on the women's heads. In one of the 'transports' taken out of the gas chamber, I found the body of my wife and I had to shave her hair.

reproduces the apparently most relevant part of Hirszman's testimony as follows:

We were entrained and taken to Belzec. The train entered a small forest. Then, the entire crew of the train was changed. SS men from the death camp replaced the railroad employees. We were not aware of this at that time.

The train entered the camp. Other SS men took us off the train. They led us all together—women, men, children—to a barrack. We were told to undress before we go to the bath. I understood immediately what that meant. After undressing we were told to form two groups, one of men and the other of women with children. An SS man, with the strike of a horsewhip, sent the men to the right or to the left, to death—to work.

I was selected to death, I didn't know it then. Anyway, I believed that both sides meant the same—death. But, when I jumped in the indicated direction, an SS man called me and said: 'Du bist ein Militarmensch, dich konnen wir brauchen' ['You have a military bearing, we could use you'].

We, who were selected for work, were told to dress.

I and some other men were appointed to take the people to the kiln. I was sent with the women. The Ukrainian Schmidt, an Ethnic German, was standing at the entrance to the gas-chamber and hitting with a knout [a knotted whip] every entering woman. Before the door was closed, he fired a few shots from his revolver and then the door closed automatically and forty minutes later we went in and carried the bodies out to a special ramp. We shaved the hair off the bodies, which were afterwards packed into sacks and taken away by Germans.

The children were thrown into the chamber simply on the women's heads. In one of the 'transports' taken out of the gas chamber, I found the body of my wife and I had to shave her hair.

The bodies were not buried on the spot, the Germans waited until more bodies were gathered. So, that day we did not bury... (Gilbert, *The Holocaust*, p. 304)

We note here first and foremost that Hirszman speaks of "gas chamber" in singular. In many eyewitness accounts, "gas chamber" is confusingly taken to mean a

building containing one or more gas chambers, but judging from Hirszman's very brief description we are in fact dealing with only *one* chamber: children are thrown into "the chamber" and "the door" closes automatically once the victims are inside.

According to orthodox historiography, the gas chamber building used at Belzec during this period of time consisted of six chambers arranged three and three on either side of a central corridor. There is no reason why the entrance door to the building, as opposed to the doors of the individual chambers, would be "closed automatically" before the gassing. It is also noteworthy that Hirszman for some inexplicable reason uses "kiln" as synonymous with "the gas chamber", while at the same time he implies that the building was disguised as a bath.

The claim about the hair of the victims being shaved off after their death goes completely against all other available eyewitness testimony. We may compare here with Kurt Gerstein's statement that the women had their hair cut off and stuffed inside potato *sacks* before entering the gas chambers (cf. H. Roques, *The "Confessions" of Kurt Gerstein*, IHR, Costa Mesa 1989, p. 30) or Rudolf Reder's claim to the same effect (cf. Rudolf Reder, "Belzec" in: *Polin: Studies in Polish Jewry*, volume 13 (2000), p. 274).

The assertion that at the day of Hirszman's arrival "the bodies were not buried at thespot" but instead left lying on the ground and only buried once "more bodies were gathered" is spurious for two reasons. First, no other witness has attested to this procedure; rather most witnesses imply or state that the corpses were interred right after the gassing in the burial pit open for the moment, and then covered with a sand layer. Second, the archeological evidence furnished by Andrzej Kola contradicts it. Given a theoretical maximum of 8 corpses per cubic meter, the approximately 2,000 victims (if we are to trust Arad's figure) would have occupied 250 cubic meters. Of the 33 gravel pits identified by Kola at Belzec, 10 (in the present state) have a volume of 250 cubic meters or less.

There is thus no reason to believe that the SS would wait for more corpses to accumulate before burying them. Besides, the idea of letting 2,000 corpses lie around in the open for a day or more seems odd. On the other hand, the procedure described by Rajchman might be realistic if the only victims from the transport were a small number of deaths in route.

The second-hand testimony of Pola Hirszman

The day after Chaim was shot, on March 20, 1946, Chaim's wife Pola testified about what her husband had allegedly witnessed at Belzec. Her testimony is likewise kept in the archive of the Jewish Historical Institute in Warsaw. Gilbert writes that "Chaim Hirszman's experiences at Belzec were also set down in 1946 by his second wife, Pola, to whom he often retold them after the war" (ibid., p. 305). Needless to say, second-hand accounts are more or less worthless as evidence, but we will anyway take a look at some of her statements.

Mrs. Hirszman's testimony starts out with a typical atrocity story about a transport consisting of small children – babies to three year olds – being murdered in a most unseemly manner:

> *The workers were told to dig one big hole into which the children were thrown and buried alive*. (Ibid., p. 305)

There is not really much to comment on here. The same goes for the next story, about a prisoner being hanged for a failed escape attempt; on the scaffold, the condemned man prophesies the fall of Hitler and his Reich. We are also told that typhus was prevailing in the camp, and that Chaim also contracted the disease but avoided being "murdered on the spot" by concealing his condition from the Germans. Pola also relates a story that is found with variations also in the Treblinka and Sobibor lore, about an Aryan (in this case a Ukrainian woman) arriving by mistake at the camp who is then gassed with the Jews, despite showing the SS men proper identification. Next we learn about the camp that

> *[o]nce you crossed the gate to the camp, there was no chance to get out of there alive. Not even any Germans, except for the camp staff, had access to the camp.* (Ibid., p. 305)

This claim is contradicted by several eyewitness statements. The former camp staff member Heinrich Gley declared in 1961 that a Jewish work detail had been carrying out tasks far outside the camp and Polish witness Maria D. affirmed in October 1945 that some Jews in the camp "had the right to leave the camp perimeter" (Mattogno, *Belzec…*, p. 44). According to orthodox Belzec expert Michael Tregenza, four Polish villagers were employed in the camp proper, while, most astoundingly, other villagers were allowed inside the camp to take photographs (ibid., p. 43).

One of the stories related by Pola concerns Jews employed outside of the camp:

> *Two Czechoslovak Jewesses*

were working in the camp office [which was located outside of the camp]. They, too, had never entered the camp. They even enjoyed a certain freedom of movement. They often went with the SS men to town to arrange different matters. One day they were told that they would visit the camp. The SS men showed them around the camp and in a certain moment they led the women to the gas-chamber and when they were inside, the door closed behind them. They finished with them in spite of the promise that they would live. (Gilbert, *The Holocaust*, pp. 305-306)

This story clearly does not make much sense. On one hand, we are told that the two Jewesses had been promised that they would live, and thus they must have known that the Jews were being exterminated at Belzec – and working at the camp office, they could hardly have escaped figuring out the "true nature" of the camp (especially since this was supposedly well-known in the Belzec community from the start; cf. Mattogno, *Belzec*…, p. 43). But why then would the women walk gullibly into the "gas chamber"? Furthermore, we again note the singular of "door" being used in the description of the "gas chamber".

When not carrying out a wholesale mass murder, burying small children alive or tricking Jewish secretaries into gas chambers, the SS men in the camp spent time relaxing with their victims:

The Germans ordered the prisoners to set up a football team and on Sundays games were being played. Jews played with SS men, the same ones who tortured and murdered them. The SS men treated this as a matter of sport, and when they lost a game, they had no complaints. (Gilbert, *The Holocaust*, p. 306)

On this point, finally, there is reason to believe that Pola is relating the truth. The SS man Werner Dubois mentioned during an interrogation in 1961: "It also happened that I organized a soccer match with 22 Jews on the sports ground" (quoted in Mattogno, *Belzec*, p. 66). The soccer games are also confirmed by the Polish witness Tadeusz M., who further noted that the Germans had organized a string orchestra among the inmates (ibid., p. 44).

Conclusion

Chaim Hirszman's Belzec testimony is indeed largely irrelevant due to its brevity and lack of detail, but is nonetheless illuminating. Within the space of only a few our witness manages to include several statements contradicting the orthodox picture of the "death camp". Further, the second-hand recollections of his wife do not exactly help his reliability. It is a shame that Hirszman did not survive to leave a more complete testimony, as it would undoubtedly have constituted another bullet in the foot of the Belzec story. However, the stuck splinter that is Hirszman's Belzec statement should be enough to make the defenders of the pure Shoah faith cringe with embarrassment.

Message from the Belgian Underground

26 January 2010
By Vincent Reynoaurd

Translated by J M Damon

In the view of the Belgian authorities, my present status is that of "interrupted imposition of punishment." This means provisional freedom until the System can decide whether I will be allowed to wear an electronic ankle bracelet and serve my prison sentence within my own four walls.

Therefore, I decided to appear in person at the *Palais de justice* in Brussels, where my appeal hearing took place. This was an appeal of the verdict of June 2008, which sentenced me to one year of imprisonment without probation, along with a fine of 20,000 Euros, for the crime of Revisionism ("Holocaust Denial"). My appeal had originally been scheduled for September 2009 but was postponed until today, 26 January 2010, because my attorney could not attend. He had to plead a case in Jury Court.

The judges seemed unsurprised by my unscheduled appearance. The outcome was that my appeal was rescheduled for 9 November 2010, to the great displeasure of the Prosecution. Keep in mind that my trial resulted from events that occurred in June 2001.

The Attorney General reassured the Prosecution that the statute of limitations does not expire until 2013. Since the Prosecution still expressed dissatisfaction, the November hearing was given priority status, which means that no additional postponements can be granted. I was then free to walk out of the *Palais de justice*, and I did not tarry in those environs! I took

my leave as quickly as possible, while the political heavens were still smiling on me.

Then I took the opportunity of my trip to Brussels to visit my eight children. I confirmed that since I had to drop out of Belgian society, my family has received no social security benefits or family assistance whatsoever. Marina is hoping that her efforts will finally meet with some success before much longer. For the time being she continues to live from the charity and the support of our friends, whom I thank from the bottom of my heart.

As for myself, I still am not registered anywhere. I am considering going somewhere in France for medical insurance and assistance, but I am still undecided. Let me again express my sincerest gratitude to all those who have assisted my family and me in this difficult time. The struggle for real history and free speech must go on!

"99% of Auschwitz Eyewitness Testimony Cannot Be Substantiated"

Translated by J M Damon

The Original is posted (in German) at
globalfire.tv/nj/10de/zeitgeschichte/keine_beweise_vergasungen.htm

The Jewish Auschwitz expert Robert Jan van Pelt wants to demolish the physical remains of Auschwitz Concentration Camp. The pressure from the Islamic world to duplicate the Rudolf Expert Report and adopt its findings is growing from day to day, and van Pelt wants to hinder official state investigations at all costs.

In an interview with the Canadian newspaper *The Star* on 27 December 2009, he urges that all the remains of ruined buildings at Auschwitz-Birkenau be completely demolished and removed. In his opinion, only the buildings of the *Stammlager* (original camp) should be preserved. (In his book *Auschwitz 1270 Until Today* he admits that no gassings took place in the *Stammlager.*)

Van Pelt wants to put an end to forensic investigations of "Holocaust" at Auschwitz-Birkenau. He advocates clearing the site even though the ceilings and ruins of the crematories (alleged homicidal gas chambers) are still present and available for investigation. If homicidal gassings had taken place there, these ruins would exhibit

Robert Jan van Pelt

high residues of Prussian Blue (insoluble compounds of ferrocyanide).

These residues are traces of the deadly poison gas cyanic acid (marketed under the name "Cyclon B"), which was the principal insecticide before the discovery of DDT. Such residues are simply not present in the alleged "homicidal gas chambers" morgue and crematoria, although they are bountiful in the walls and ceilings of the fumigation chambers where the Germans used Zyklon B to delouse blankets and clothing of inmates and staff.

The most sensational part of the *Star* interview is van Pelt's admission that none of the testimony of Auschwitz witnesses can be scientifically proven or forensically substantiated. Countless "Holocaust" researchers over many years have been thrown in prison for making this very statement. In 2009, the inquisitorial German courts sentenced lifetime dissident Horst Mahler, 73, to 13 years' imprisonment for insisting that there is no empirical evidence to support "Holocaust Industry" claims of mass gassings or attempted genocide of the Jews. Following are the

most important passages from van Pelt's interview in the *Star:*

In the words of the Jewish Auschwitz expert Robert Jan van Pelt, "We have no material or forensic evidence to support eyewitness reports of gassings...Ninety-nine per cent of what we know we do not actually have the physical evidence to prove [then how do 'we know' it!?]... It has become part of our inherited knowledge.

I don't think that the Holocaust is an exceptional case in that sense. We in the future – remembering the Holocaust – will operate in the same way that we remember most things from the past We will know about it from literature and eyewitness testimony....We are very successful in remembering the past in that manner.

To put the holocaust in some separate category and to demand that it be there – to demand that we have more material evidence – is actually us [sic] somehow giving in to the Holocaust deniers by providing some sort of special evidence. It has become part of our inherited knowledge. (*The Canadian Star* 27 December 2009.)

According to van Pelt, the "greatest mass murder in world history" should remain uninvestigated! He thinks we should rely exclusively on testimony of mass gassings by former inmates!

Dear reader, everyone should familiarize himself with these "eyewitnesses." Jürgen Graf's book *Auschwitz: Confessions and Eyewitness Accounts of Holocaust* gives us some really eye-opening facts concerning the veracity of this "testimony." The witnesses would have us believe that what every normal and ingenuous person would consider lurid and fantastic is nevertheless factual.

In the course of the "Auschwitz Trials" (Record 50/Ks 2/63) in Frankfurt, which dragged on for years, neither exhumed bodies nor

The Swiss forensic expert Professor of Chemistry Dr. Henri Ramuz attested to Rudolf's scientific competence, and the Director of the Jewish Anne-Frank Association, Hans Westra, admitted on the Belgian TV program Panorama on 27 April 1995: "The scientific analyses in the Rudolf Expert Report are perfect."

forensic investigations of the alleged homicidal gas chambers were presented as evidence, even though the so-called "Court" visited Auschwitz on several occasions to visually inspect the scene of the alleged crimes and interview witnesses. Having dispensed with forensic evidence, the "Court" complained in its verdict about the lack of such evidence:

"An additional difficulty lay in the fact that the eyewitnesses – understandably – were seldom able to give exact descriptions of the time and place of specific events..."

This "Court" was almost completely lacking in all the evidence and methods of gathering information that are available in normal murder trials to form an accurate picture of events at the time of the alleged murders.

Try to imagine murder trials in which there are no bodies of victims, no autopsy reports, no expert opinions as to cause of death, no time of death, etc.!

There was no forensic evidence pertaining to perpetrators or weapons employed in the monstrous alleged crimes, and the Defense was very seldom allowed to question the witnesses.(See Auschwitz-Urteil 50/Ks 2/63, page 109.) Think about it, dear reader. Isn't this incredible? In its verdict the alleged Court admitted that van Pelt's much-vaunted eyewitness testimony was inexact and could not be substantiated. The following sentence is found on page 109 of the verdict:

The witnesses, understandably, were seldom able to give exact information as to time and place of specific events....Examination and validation of testimony was seldom possible.

Thus the authenticity of the "Auschwitz Holocaust" was "proven" with generalized, imprecise witness testimony and a total lack of forensic evidence. Anyone who points to the Diploma Chemist Rudolf's *Expert Report* and demands free and open discussions goes to jail for many years. And yet, the Rudolf Report stands, irrefutable.

In 1993, more than 300 professors of Inorganic Chemistry in the Federal Republic were unable to find a single mistake in Rudolf's report. The Swiss forensic expert Professor of Chemistry Dr. Henri Ramuz attested to Rudolf's scientific competence, and the Director of the Jewish Anne-Frank Association, Hans Westra, admitted on the Belgian TV program *Panorama* on 27 April 1995: "The scientific analyses in the *Rudolf Expert Report* are perfect."

Ten Days of Holocaust "News" And Ten Fair Questions

By Kev Boyle

[Kev Boyle tells us he is English, a musician, teacher (physics), and Christian. He does not claim to be a "scholar," which makes his article particularly interesting in that it represents one example of work being done all over the Web by ordinary folk, unrestrained by the University and the Holocaust Marketing Industry.

He publishes a blog titled "No One to Vote For" which I link to below. I mention this background for two reasons. The first is that being Christian is the source of some language here that I would not use, or would express differently (he references the New-American-Bible translation of one phrase, which in itself is interesting). The second is that as I write this I find that there are 19,600,000 references to "Holocaust" on the World Wide Web. So, enough said.

Actually, there is a third reason. I have oftentimes thought of creating such a list of Holocaust "news" stories that are circulated on the Internet daily. Here, Boyle has done it rather than just think about it.]

The following question may appear to be nothing other than a reference to the obvious for anyone who has been paying attention to the media and politics over the last 40 years. However, this phenomenon is surely worth close inspection and serious reflection.

How does "The Holocaust" manage to remain a major NEWS story, day in day out, 70 years after the event? (See below, at the foot of this article, a selection of holocaust-related stories that have appeared in the news media over the last 10 days.)

Should we not be amazed by this reality?

I was around in the 1950's and 1960's and I cannot remember it being any kind of news story at all until about 1968/9. It was then that the narrative began to be rolled out.

Many have said this before, but "The Holocaust" made no appearance in the autobiographies of Churchill, De Gaulle and Eisenhower.....then suddenly, 1970-ish, we were being faced with the entire horror....including "4 million" Auschwitz dead, industrially exterminated in gas chambers, their skin used for lampshades, their hair for pillows.

The story has been running ever since, though the "4 million" has become "1.1 million" (I think, it depends who you ask) and the skin/hair allegations have been quietly dropped.

Some questions arise here but voicing them about such a terrible matter feels, initially at least, offensive and inappropriate.

However, if we let these questions pass (for now) there are others that it is very fair to ask, considering the possible consequences for ourselves. It is also surely fair to demand an occasional answer.

Here we go then:

1) Why does "The Holocaust" continue to be a DAILY NEWS EVENT (and such a dominant feature in our culture) 70 years after it happened?

2) Why is it not used to promote peace and non-violence but rather used as a justification for starting new wars of aggression? Is our governments' support of the extreme Israeli violence in Gaza, for example, connected in any way to "Holocaust" propaganda?

3) Has "The Holocaust" been used as a psychological tool to extort money for Israel from the Americans and other countries, allowing Israel to recycle billions back into these and other western political systems to the point where it is able to control them (i.e. us)? Looking at the facts, this is a fair question.

4) Has "The Holocaust" embedded a "guilt complex" into white western societies and could such a guilt complex be making us submissive, more generally, to the interests of powerful Jews?

5) Is it possible that we have put our own lives and societies at risk by falling prey to a cynical and very calculated power-grab by forces, Jewish and non-Jewish alike (using "The Holocaust" as a primary tool), that are determined to subjugate and control us all? In other words, is it an essential tool in the establishment of a "New World Order"?

6) Why is critical discussion of "The Holocaust" absolutely forbidden (to the point of being illegal in France and Germany)? Should anything present such a great taboo

when the consequences of respecting this taboo are so potentially serious (and even catastrophic) for the rest of us? If people like Germar Rudolph are put in jail for presenting what were results of a scientific investigation, should this reality not be, in itself, a very serious cause for concern? What kind of principle is operating here? Scientific facts or falsehoods can surely be dealt with openly via further experimental testing.

7) If we look around the USA and the UK and notice that Zionist Jews are in control of the arts and almost the entire media, if we look at the banks and large corporations and see Jews (mostly identifiably Zionist) massively over-represented, if we see Zionist Jewish moneymen funding our political leaders and parties, if we notice that our foreign ministries are dominated by Zionist Jews.....are we entitled to ask how a single group has acquired such disproportionate wealth and influence over us.?

8) Are we entitled to ask, "Does this reality not demonstrably indicate a most active and definite racism being practiced by this group? Therefore, has the great societal taboo of 'anti-Semitism' given cover for the promoters of the 'anti-racist' and 'diversity' agendas amongst us to disable society via 'holocaust propaganda' and 'multiculturalism' while practicing a ferocious racism of their own?"

9) Are we entitled to ask, "Is 'The Holocaust' stuck in our faces every day of our lives so that we might remain afraid to ask such questions or speak openly of Jewish domination over almost every aspect of society?"

10) ....and last, but not least: Is the demise of Christianity an engineered outcome of the rise of "Holocaust" propaganda? Has Holocaust suffering been promoted to displace the suffering of Christ in western consciousness? Has even the Christianity we are left with been Judaised? One has to wonder when one sees a pope sharing a religious service with the spiritual descendants of the Pharisees. Did Christ not say that these practitioners of the Golden Rule for Jews alone were "sons of those that murdered the prophets" and were "of Satan"?

The good news is that many ordinary Jews, largely a more brainwashed and deceived group than ourselves, are beginning to ask some of the same questions.

Please God they will continue to do so.

Below are just a few of the "Holocaust" stories that have appeared over the past ten days. They were found by carrying out simple Google searches. Many of these individual stories were told in hundreds, even thousands, of other publications. One story in the following list is heartening.....a review of the Channel 4 film "Defamation". This brilliant film by an Israeli, Yaov Shamir, looks at the brainwashing of Jewish youth, "anti-Semitism" and the "Holocaust" culture with a withering gaze.

13/01/2010

The courage of Miep Gies: The woman who saved the diary of Anne Frank (front page BBC website)

Bath show marks Holocaust Memorial (BBC Bristol website)

Israel Rabbi Asks Pope to Halt Pius' Beatification (New York Times)

14/01/2010

Edinburgh: Centre hosts God on Trial for Holocaust Memorial Day (Independent Catholic News)

Defamation v Anti-Defamation (asks same questions as this post)

Huddersfield students apologize for Holocaust drinks game

15/01/2010

Rabbi to boycott Pope's visit to Rome synagogue (pope insults holocaust survivors)

Holocaust victims demand compensation from German rail company Anne Frank etc. (http://www.huffingtonpost.com/rabbi-joshua-levine-grater/righteous-risk-takers_b_424211.html)

Sobibor survivor: *'I polished SS boots as dying people screamed'* Holocaust Museum shooting suspect dies

Chorley reveals Holocaust Memorial Day plans (dozens of such articles in the UK)

16/01/2010

Pope tries to still Jewish fears with synagogue visit (456 news articles on same subject elsewhere)

Mirror reporter who covered the 1961 trial of Holocaust mastermind Adolf Eichmann dies. *Natalie Portman: 'I hate Holocaust films'* ("I get like 20 Holocaust scripts a month but I hate the genre")

17/01/2010

Pope Benedict XVI prepares to visit Rome synagogue (BBC website front page + 712 other articles)

Pope says Vatican helped Jews during Holocaust (BBC News website)

Jewish leaders confront Pope over Vatican's Holocaust 'silence' (The Telegraph + 1110 similar articles)

Pope Benedict XVI visits Rome synagogue, 23 years after John Paul II (European Jewish Press)

18/01/2010

Israeli premier visits Berlin Holocaust museum (Radio Netherlands Worldwide)

Austrian university recalls diploma for Holocaust gassing denier

Oliver Stone and Holocaust Denial

19/01/2010

Israel in historic meeting to mark Holocaust

Evolution of International Holocaust Day reflects changing times

Holocaust haunts my dreams, survivor tells court

Cramer, German publisher who fled Nazis, dies at 96

Holocaust survivor's daughter fights 'anti-Semitism' for the U.S. Government

PM Netanyahu to Visit Auschwitz on Int'l Holocaust Day

20/01/2010

Holocaust survivor, 82, tells of grim role as 'fireman' in Nazi death camp (215 similar)

AJC Mourns Passing of Holocaust Survivor Ernst Cramer

21/01/2010

Bishop Williamson is back -- doubting Holocaust, bashing Israel

Holocaust Survivor Describes Nazi Death Camp at Demjanjuk Trial

22/01/2010

Brown signs Holocaust memorial book

Blueprint for genocide on display at Yad Vashem Holocaust museum

The Revolutionary Holocaust. Glenn Beck! (Fox)

Kev Boyle's blog, "No One to Vote For," is at http://kevboyle.blogspot. com/2010/01/holocaust-news.html

Coffee with Bradley Smith, Continued from page 2

Diary is not a historical document but a literary work created by others from writings left by Anne. I am a little surprised by how modest the interest in this video has been. 323 views.

One Unique Aspect of the Jewish Holocaust Story

26 January. 4:46 minutes. The truly unique aspect of the Jewish Holocaust story is how it has been exploited with such tremendous success as a fundraising juggernaut. I did this one okay but afterwards felt that I had used terms such as the "Lyin' Simon Wiesenthal Center" too often—that I had been heavy-handed in a way that is not natural for me. It's being watched, but. . . . 559 views.

The Power of Taboo.

29 January. 7:23 minutes. Here I tell how I received an email from a young man, probably a student, who asks politely if I am a Holocaust denier, because if I am he does not want to receive any further emails from me. I am struck by the innocence of the question—he had, I suppose, received our video "One Unique Aspect of the Jewish Holocaust Story." My response was to read the first three-page chapter from *Confessions of a Holocaust Revisionist* where I relate the afternoon at a Libertarian conference when I was first handed a newspaper article from *Le Monde*, translated from the French, written by some professor named Robert Faurisson who I had never heard of, titled *The Problem of the Gas Chambers: The Rumor of Auschwitz.* It was an afternoon and a night full of anxiety, shame, and fear, that in the end was transmuted into an awakening. And here I am, for better or worse. 501 views.

YouTube is the greatest single stage for "moving pictures" on the Internet, and thus in the world. YouTube was birthed in February 2005. Five years ago this month. When I do an internet search for YouTube I find more than one billion (billion) references. This is how it can work in this day and electronic age when you have a brilliant concept.

Most of the content on YouTube has been uploaded by individuals, although corporations like CBS and BBC use it as well. The wide range of topics covered by YouTube has turned video sharing into one of the most important parts of Internet culture. YouTube was awarded a 2008 George Foster Peabody Award and cited for being "a 'Speakers' Corner' that both embodies and promotes democracy." The Peabody Awards are annual, international awards for excellence in radio and television broadcasting. They are one of the oldest existent honors in electronic media.

I have written here that when I started producing these videos I had no real concept for the "program." From the start I received

feed-back from viewers with suggestions about framing the scene, issues with voice, with the set (which is simply my office) with production values generally, which all together have been very helpful.

At the same time I have been encouraged to look at content. When we shot *Simon Wiesenthal: Denyin' No, Lyin' Yes,* and a week later Elie *Wiesel: A Ludicrously Unreliable Survivor* I noted that views of *Coffee with Smith* increased substantially. I had to think that there was something in the titles of the videos themselves. In each case it was the name of a notorious survivor "eyewitness," Simon Wiesenthal in the first and Elie Wiesel in the second.

The answer was there. I would focus on notorious Holocaust survivor "eyewitnesses" because that's where the numbers would be. Not on some abstract question regarding mass graves at Sobibor or the classic issues of how many holes there are in the roof of Krema ll. While there are no "eyewitness" names in the same rank as Wiesel and Wiesenthal, there are a good number who have been exploited by Holocaust Inc. for decades, such as the Abraham Bombas, Jankiel Wierniks, and the Filip Muellers.

And then there are those in Holocaust Inc. who exploit these "eyewitnesses" for their own profit, such as the Abraham Foxmans, the Rabbi Marvin Hiers and their associates at the U.S. Holocaust Memorial Museum, Yad Vashem, the Simon Wiesenthal Center and the other 150 Holocaust centers and museums around America. In short, there is no shortage of "targets."

But I had a curious reaction to how I handled the video *"Don't Let the Sun Catch You Cryin".* I felt uncomfortable with how often I had repeated a couple phrases. "The Lyin' Simon Wiesenthal Center," Simon Wiesenthal, one of the "great liars" of the 20th Century, and "Rabbi Marvin Hier, director of the Lyin' Simon Wiesenthal Center." I didn't say anything that is not true, but I didn't like the sound of it. It was a matter of sensibility, of taste, or of "dis-taste." It was as if I were using the language the way they use it, "they" being those who exploit lies and liars, to put it simply, for fundraising

After some back and forth with a couple key advisors, I understood I should focus where I have focused from the beginning. On the absolute necessity for a free press, for free speech, on the right to freely exchange ideas in public, in the light of day. It wasn't all that difficult. I did not have to go through some lengthy inner struggle. It consisted of a pause, a brief period of reflexion, and the resultant understanding that I should remain on the track I have followed from the beginning.

I would focus on the right to question what the powerful would make unquestionable, to humanize what the authoritarian class would demonize, and I would use an Internet platform, YouTube, that would allow me to "film" myself doing these things. The face you will see is no thing of beauty, the voice you will hear is not cultivated, but there I am, making the simplest of observations about free speech and the Holocaust question that no one in academia and no one in the Government-media complex (including Fox) is willing or able to do.

YouTube is a "film" media that goes international the moment we up-load it. I began this project three months ago. We already have viewers in every country in Western Europe and every continent on earth. With regard to outer space, I have no information at this time. We are not sitting back waiting for people to come to us, but are developing mailing lists of student organizations, academics and the press who will receive links to each new video we produce. When I began this issue of *SR* our videos had been viewed some 8,000 times. Now the figure is more than 10,000 views. You ain't seen nothin' yet.

I want to thank those of you who contributed to the work last month. You'll hear from me personally. If you can, please do it again this month. I'll have good news for you.

Bradley

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Letters and Donations to:
Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Desk: 209 682 5327
Email:
bsmith@prodigy.net.mx
bradley1930@yahoo.com